to call forth and ſtrengthen the faculties of each individual, and enable it to attain all the experience that an infant can obtain, who does certain things, it cannot tell why.

I deſcend from my height, and mixing with my fellow-creatures, feel myſelf hurried along the common ſtream; ambition, love, hope, and fear, exert their wonted power, though we be convinced by reaſon that their preſent and moſt attractive promiſes are only lying dreams; but had the cold hand of circumſpection damped each generous feeling before it had left any permanent character, or fixed ſome habit, what could be expected, but ſelfiſh prudence and reaſon juſt riſing above inſtinct? Who that has read Dean Swift's diſguſting deſcription of the Yahoos, and inſipid one of Houyhnhnm with a philoſophical eye, can avoid ſeeing the futility of degrading the paſſions, or making man reſt in contentment?

The youth ſhould *act*; for had he the experience of a grey head he would be fitter for death than life, though his virtues, rather reſiding in his head than his heart, could produce nothing great, and his underſtanding, prepared

prepared for this world, would not, by its noble flights, prove that it had a title to a better.

Beſides, it is not poſſible to give a young perſon a juſt view of life; he muſt have ſtruggled with his own paſſions before he can eſtimate the force of the temptation which betrayed his brother into vice. Thoſe who are entering life, and thoſe who are departing, ſee the world from ſuch very different points of view, that they can ſeldom think alike, unleſs the unfledged reaſon of the former never attempted a ſolitary flight.

When we hear of ſome daring crime—it comes full on us in the deepeſt ſhade of turpitude, and raiſes indignation; but the eye that gradually ſaw the darkneſs thicken, muſt obſerve it with more compaſſionate forbearance. The world cannot be ſeen by an unmoved ſpectator, we muſt mix in the throng, and feel as men feel before we can judge of their feelings. If we mean, in ſhort, to live in the world to grow wiſer and better, and not merely to enjoy the good things of life, we muſt attain a knowledge of others at the ſame time that we become acquainted with ourſelves—knowledge acquired any other way only